

The Brooklyn Jewish Center Review

MUSSOLINI: PROTECTOR
OF ISLAM

ORMSBY-GORE'S DEFENSE
OF PARTITION

COUNSEL FOR PARK AVENUE
JEWS

HEBREW IN NEW YORK
HIGH SCHOOLS

AGAIN—A VOLLEY, AGAIN—
WE WAITED

BERNARD LAZARE—THE
JEW AWAKENED

JEWISH NEWS IN REVIEW

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MUSSOLINI: PROTECTOR OF ISLAM

THE gravity of Italy's recent withdrawal from the League of Nations cannot be minimized by any wilful optimism. In itself it is a momentous act which *pro tanto* shakes the already insecure foundations of the international structure and renders increasingly impotent the only world organization the theory, at least, of whose being is devotion to peace. The added possibility that the present withdrawal is but a preliminary to the formation of a Fascist League embracing Italy, Germany and Japan in its membership renders even more gravely prophetic the present aspect. The thought of a world divided into two organized factions, one democratic in ideal and therefore almost necessarily (if only comparatively) hesitant and inefficient, and the other fascist in both aim and action and brutally unhesitant and direct: this is the actual realization of two decades of international nightmare.

To Jews, moreover, Italy today presents an additional problem (how often Jewish destiny has duplicated this dualism!) In addition to the purely personal effect on individual Jews of any weakening of democratic liberalism, there is the immediate and destructive result of Mussolini's diplomacy in the Near East and its reaction on the Arabs in Palestine, and kindred and neighbor countries. We may start with the premise that the real basis of Arab unrest is not dissatisfaction with Jewish penetration into Palestine, but actually is a bitter enmity for Great Britain. Mussolini has understood this and on it as a fact, has based his program in the eastern sector of the Mediterranean. The concoction of a witches-brew of trouble for England in Palestine keeps England by so much the less vigorous in Europe: *q.e.d.*, Mussolini skillfully furnishes the ingredients of such brew. The very language of his withdrawal from the league is redolent of this aim: Italy leaves the "poisonous at-

mosphere of Geneva in which the Sanhedrin of the Elders predominates." It must be understood in evaluating this pronouncement that it probably does not represent a personal anti-Jewish antipathy, for Mussolini has kept himself free from the aberrations of his Nazi colleague. The real purpose of such carefully calculated language was, of course, to stimulate the Arabs and their allies to a fresh program of vigorous anti-English excesses.

One may risk prophesy in believing that Mussolini and the Arabs will fail, and that Jews will reap an unexpected benefit from this sowing of dragon's teeth. Every new example of

Arab terrorism must make clearer to the English people the essential nature of the Arab program. Every fresh incitation by Mussolini must bring the English government to the sticking-point where its courage can be screwed to the point of a clean break with its Fabian policy. England cannot forever give ground before the megalomania of dictators. It must realize that no surer eastern bulwark for the Empire can be formed than in the existence of a strong and loyal community of Jews in Palestine, having sufficient identity of policy and self-interest with Britain to make its own stake worth fighting for against all aggressors. The history of ancient Judea may well become the pattern for modern Palestine.

—W. I. S.

COUNSEL FOR PARK AVENUE JEWS

IN his illuminating address on "The Threat of Dictatorship," delivered at the Center Forum, James G. McDonald, former League of Nations High Commissioner for German Refugees, warned the Jews in this country of the danger of fascist doctrines reaching our shores, and the effect this would have on all American Jews, "whether they are Park Avenue Jews or Jews residing on the other side of Lexington Avenue."

"Whoever may be tempted," he said, "to favor dictatorship in this country, surely the Jews ought never to be in that group. Jews are first to suffer in time of reaction and the first group to suffer from dictatorship and fascist regimes. The Jews' hope is to live only in liberal and progressive communities. In speaking to my Jewish friends of Park Avenue I remind them that, whether they like it or not, they cannot separate themselves from their fellow Jews. If reaction came to this country the blows would fall on the Jews as a whole, be they rich or poor. Jews, as Jews, no matter how they differ about other matters, should, without exception, be

undivided in the defense of existing democratic principles as the only system in which one can be sure of tolerance and decent human relationship."

The Jews of Germany are living examples of the soundness of Mr. McDonald's advice. When first Hitler began his anti-Semitic campaign, the Jews of the so-called upper strata in Germany merely tried to ignore the vitriolic attacks on the Jews. "Hitler means only the East European Jews, the Polish and Galician Jews," they comforted themselves. But they forgot that all Jews are alike to the anti-Semite.

In this country too, there have been Jewish groups, usually in the higher income brackets, who have thought it best to keep themselves aloof from anti-Fascist movements.

Mr. McDonald's remarks came from a true friend whose deeds warrant our greatest respect and gratitude, and whose counsel should be received with the most earnest consideration.

—J. G.

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Hebrew in the New York High Schools

By EDWARD HOROWITZ

Chairman of the Hebrew Department of the Thomas Jefferson High School

IN seven public high schools the Hebrew language is taught on an absolute parity with other foreign languages. In other lands the Hebrew culture is despised and scorned; in America it is honored by being placed upon a level with other civilizations of antiquity and modern times.

The Hebrew language classes are among the most dynamic in the high school division. There is a sparkle, an ease, a lack of restraint that is rarely found in language classes. They are taught by gifted teachers under conditions that are the most perfect for Hebrew teaching in this country. The students in their three years make splendid progress. In the last two terms the students read selections from Hebrew literature of all ages, from the Bible to such moderns as Bialik, Frishman, and Tchernichovsky. In addition to the language itself one period a week is devoted to cultural material, such as the history of the Hebrew people, the geography, songs and festivals of Palestine.

The students who elect Hebrew are a fascinating cross-section of the student population. They are above the average in intelligence, having among them an unusual percentage of Arista members. They are Jewish for the most part, and naturally so, and come from a bewildering variety of home environments. Radicals and free-thinkers sit side by side with the sons and daughters of strictly orthodox homes. Dark eyed, Sephardic girls with strange, musical names mingle with the more familiar Goldbergs and Cohens. And once in a while we get the child of a mixed marriage who comes with a wonder as to what it's all about and a wistful hunger to belong somewhere.

No description of the Hebrew classes in the public high schools would be complete without an account of the magnificent Hebrew as-

semblies, coached by Dvora Lapson, that are held annually at the Thomas Jefferson High School. The Palestinian song and dance in America has, perhaps, never attained such power and beauty as at the Hebrew assembly. I saw the Hora done to the melody of *Anu-banu-artza*—a chorus of sixty sang; a troupe of fourteen danced and the school orchestra of forty pieces crashed the wild, exultant strains. The audience sat tense and drawn, shaken and moved by the splendor and the beauty of the scenes before them. There was silence for a few seconds—then tempestuous waves of applause, again and again recalling the actors to the stage.

The teaching of Hebrew was begun on an experimental basis in September, 1930. It has long since passed out of the experimental stage and is now firmly established in 7 senior high schools and 2 evening high schools. There are altogether some 2,000 students of Hebrew. Yet in many areas of the city not the slightest impression has been made by this new development. There is, to cite only one example, the James Monroe High School in the Bronx, with 8,000 Jewish students, perhaps the largest number of Jewish students ever gathered in one school in all history, with not a single Hebrew class. It is all too sadly true that the overwhelmingly vast mass of New York's two million Jews are utterly untouched, even totally unaware of this great movement.

Jewish parents who are interested in having their children elect Hebrew in the public high schools ought to bear in mind the following important considerations:

1. There is absolutely no religious instruction whatsoever in the Hebrew language course. There are no prayers taught, no religious festivals, no religious ritual; it can never take the place of a Talmud Torah or religious school. Non-Jewish students are eagerly welcomed and feel perfectly at home in the Hebrew classes. One of the early medalists of the Hebrew classes at Jefferson was Josephine Costra. Now we have Mary Young, col-

ored, who responds with pleasure to her Hebrew name, Miryam, and whose quaint, precise, southern-accented Hebrew is a delight to hear.

2. Any child who comes to the public high with a good Hebrew background will be admitted after examination to third term Hebrew. The Superintendent of Schools, Dr. Campbell, has ruled that such pupils be granted full school credit for the year of Hebrew they have skipped. With this extra year of language credit it is easily possible for a student to complete the normal four year high school course in three and a half years.

3. The Board of Education will introduce Hebrew into any high schools where seventy students apply for it. If the high school your child attends or expects to attend does not offer Hebrew, it is not at all difficult to organize a movement which will result in its introduction. Jewish parents are active in local Parent-Teacher Associations, and through this body can make their wishes known. Principals listen with respect and attention to the parents who, after all, are the taxpayers and in a sense the ultimate employer of the principal and teachers.

4. Two and three years Regents are offered in Hebrew based upon the syllabus composed by the State Department of Education. The colleges accept Hebrew for admission. Practically every single college in New York City, and the vast majority of colleges out of town, accept Hebrew for college entrance. In New York City, College of the City of New York, Brooklyn College, Hunter College, New York University, Long Island College, St. John's College, Fordham University, Manhattan College, accept Hebrew.

Many have contributed richly to this movement. Chief among these is Israel Chipkin, the dreamer, and the thinker, and the doer of Jewish education in America. With eloquence, zeal, and statesmanship, with infinite and unwearied patience, he has pleaded the cause of Hebrew before members of the Board of Education, superintendents and principals. There is Stephen S. Wise of the golden accents, the

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Ormsby – Gore's Defense of Partition

THE first fact with which I want to deal is that concerning the relations between the two main races in Palestine. I am afraid that, in the course of the last seventeen years, and particularly as a result of the events of last year, the gulf between Jew and Arab has widened. It is very easy to say that that is the fault of the mandatory Power. We may have had our faults—all governments have faults—but that all along we have pursued a policy of conciliation and endeavored to bring Jew and Arab together cannot be contradicted. We have endeavored to associate Jews and Arabs in the administration of Palestine in every single Government department: in judicial work and in every aspect of our administration. We have endeavored to break down, in spite of difficulties, the mutual suspicion that the one has for the other, and I do believe that the charge, that, if the mandate had been properly administered from the beginning the two races would have come together to form a Judeo-Arab self-governing commonwealth is ill-founded.

What has from the first been the real aim of the Jews? It has been to establish in Palestine a Jewish civilization, to use their own words, as Jewish as England is English. Equally, the Arabs of Palestine want to preserve their civilization, their ancient manner of life, their manners and customs, and they do not want to be diluted either by British ideas or by Jewish ideas. To the Jew, Palestine is *Eretz Israel*—the land of Israel—and he calls it that. To the Arabs, Palestine is an Arab country, part of a new renaissance Arab world that for four centuries has been dominated by the Turks and is now a young nation again divided into separate administrations, but with one object in view: to revive once again the glories of Arab mediaeval civilization.

Let me take the demands that are made to the mandatory Power, in season and out of season, by both Jew and Arab. The Arab concentrates first on Article 2 of the mandate, which says that the mandatory Power is to establish self-governing institutions. They have never ceased to demand self-government in Palestine and self-government in accordance with the

(To throw additional light on the present discussion of the British Royal Commission's proposal for the partition of Palestine, the "Review" prints the following extracts from a statement by the Hon. W. Ormsby-Gore, Secretary of State for the Colonies. The address was delivered before the Permanent Mandates Commission of the League of Nations.—Editor.)

numerical strength of the people in that country. By self-government they mean a Legislative Council with a Government responsible to that Legislative Council. On the present numerical basis that would mean eight Moslem Arabs for every four Jews and every one Christian. But that is only a step in what they want: they have never ceased to desire, and to tell us that they desire, the termination of the mandate and its replacement by a system of treaties similar to that which the other Arabs have in Iraq and are now getting in Syria. Still more insistent, however, is their other main demand, and this demand is put forward, not only by the Arabs of Palestine, but by the neighboring Arab Governments and countries unanimously—i.e., the stoppage of all further Jewish immigration. In the words of their leaders, they say there are too many Jews in Palestine already.

That is the Arab aspect of the case, as insistently pressed upon the mandatory Power.

What does the Jew want? The Jew wants the whole of Palestine, and some of them still want Trans-Jordan as well as a National home for the Jewish people throughout the world; and more than anything else they mean by that national home a place where as of right they can settle the millions of Jews who desire to leave the countries in which they no longer wish to stay—notably, the countries of Central Europe. They press upon us the obligation under the mandate to facilitate more and more settlement—in effect, to facilitate to a greater degree than hitherto their acquisition of land at present Arab.

Those are the two cases that are pressed upon us continually. What, therefore, is the position of the man-

datory Power? I cannot, I think, improve upon the words of the Royal Commission, page 136, paragraph 47: "We doubt whether there is any country in the world where the position is less enviable than that of the Government of Palestine, posed as it is above two irreconcilable communities, compelled to follow a path between them marked out by a . . . legal instrument, watched at every step it takes by both contending parties inside the country and watched from outside by experienced critics on the Permanent Mandates Commission and by multitudes of Jews throughout the world," and, may I add—which they do not say—by the whole of the Arab world and even beyond.

The Mandates Commission at previous sessions, has agreed—and the Council has endorsed its view—that under those circumstances it is our duty, as an administration in Palestine, to give equal weight to the interests of both Jew and Arab. As the Royal Commission points out on page 139 of its report (paragraph 53): "We doubt, indeed, if anywhere else the principle of impartiality between different sections of a community has been so strictly applied. The Government of Palestine might almost be described as government by arithmetic."

We plead guilty to that charge; in the light of our dual obligations, we have endeavored to give equal weight to the interests of those two deeply divided, race-conscious and civilization-conscious peoples. It should be remembered that, from the point of view of the Jew, the Arab belongs to a backward people, to what they call a different and a lower civilization. From the point of view of the Arab, with his aristocratic ideas, the Jew is called by the name of "Yahoudi," which is a term of contempt. The belief that, because both races are alleged to have originally descended from Abraham, they would be able to assimilate their civilizations in this century and become again one people has been shown by the experience of the last seventeen years to be ill-founded, and the policy based upon it has been a failure. We plead guilty to the charge that we have followed the policy of conciliation to the point of

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weakness, believing that conciliation and impartial treatment were obligations inherent in the mandate as it now stands.

Again and again there has been Arab outbreaks, but may I point out that on one and the same day I have heard complaints from a Jew that a particular British officer in Palestine was a notorious pro-Arab and, from an Arab, that the same officer was biased in favor of the Jews. We have few friends in Palestine. The Jews are critical, disappointed, complaining but full of restraint—for which all honor to them. The Arabs are openly hostile, and are as hostile to us—the mandatory Power—as they are towards the Jews. The whole question is: Are we to go on suppressing outbreaks, keeping peace by force for a year or two, while further friction and further incidents occur between the races?

As I understand the mandate, the Palestine mandate is an A mandate. The essence of that is that it marks a transitory period, with the aim and object of leading the mandated territory to become an independent self-governing State. Indeed, the articles of the mandate make it clear that that is so. It is true that in the final article—Article 28—it is stated that, when that day comes and the mandate is terminated, perpetual provision must be made for the care of the Holy Places and particularly the Christian Holy Places, which neither the Moslem majority nor the Jewish minority, nor yet a Judeo-Moslem commonwealth is, in the opinion of the world, capable of protecting. It is the clear intention of those who framed the mandate that there ought to be permanent provision for this end.

In speaking of what are called "strong measures" to deal with disturbances and with the aggression of the Arabs, let me make quite clear that the more ruthless the treatment by the British military and police of disturbances arising from a political cause the wider becomes the gulf, not merely between the Arabs and the mandatory Power, but between the Arabs and the Jews, because the Arabs do not believe, and will not believe, that we would adopt repressive measures if it were not on behalf of the Jews, and every repressive act against the Arabs is in fact, in the Arab mind, blamed on the Jews and on Jewish influence in Great Britain even more than on Great Britain itself. I want

to make that quite clear.

Now, the next point I wish to get into your mind is how greatly the situation in the neighboring countries around Palestine has changed since the Mandate was originally drafted and since we undertook the obligations of that mandate. In those days we were in mandatory control of Iraq, France was in mandatory control of Syria, we had a Protectorate in Egypt. That has all been changed, and the significant fact noted by the Royal Commission is the enormous interest which the neighboring Arabic-speaking countries take in the affairs of Palestine. The situation has changed. Iraq is now a sovereign, independent State, a member of the League. The French mandate over Syria is being transformed, and partition is to take place there into two sovereign States and the special area in the north around Alexandretta. British power in Egypt has gone, and Egypt is now completely self-governing, and a termination to our occupation is agreed. In those circumstances, how long can we go on adhering strictly to the mandate in Palestine of seventeen years ago? And more than that: we have ample evidence that it does not stop at the Arab world. We have had an Imperial Conference this year and the principal Indian delegate was a Punjab Mohammedan, an elected member of the Council of State in India. He, as is recorded, made at our Imperial Conference a strong plea on the Arab side and for the Arab case.

I do not exaggerate when I say that the continuance of a policy of repression and nothing else is likely to embroil, not merely Great Britain, but the Jews all over the world, in a conflict with the Mohammedans. It is something of a tragedy that, when in the Middle Ages, on religious grounds, the Christian world took an attitude to the Jews which is not one on which enlightened countries today can look back with satisfaction, in those days it was the Mohammedan world peculiarly that befriended the Jews in Spain, in the Near and Middle Easts, with the result that, after the Jews were driven out of Spain, it was in Bagdad and in places of that kind that you had a large settlement of Jewish refugees. Today those settlements are in danger because of Palestine, and the whole relation between the Jew all over the world and the Moslem all over the world is likely to become a serious one, and is likely to de-

teriorate, unless we can find a solution to the Palestine problem.

I would now turn to what you may say is the Jewish side as I see it. The Commission will remember the last phrase of the Balfour Declaration, which reads that "nothing shall be done which may prejudice . . . the rights and political status enjoyed by the Jews in any other country." It is my fear that the Jews in the Mohammedan world outside Palestine are prejudiced by the continuance of the present regime in Palestine; but the whole position is Palestine, particularly in regard to Jewish immigration and, consequent on Jewish immigration, the increased fears of the Arabs in Palestine, has been aggravated by the events in Central Europe. The demand of Jews for entry into Palestine comes at a time when, owing to no causes arising in Palestine or in the British Empire, there is pressure on the Jews to seek another home, and they find the bulk of the countries in the world closed to them—closed to immigration not only of Jews but of others. As it was put to me by an American: "If we specially facilitate Jewish immigration into America, the entry of Jewish refugees into America, what about all the others? Will not our policy of preventing a large flow of immigrants of all kinds on account of our economic and internal situation be broken down?" And that applies, you may say, almost everywhere else. We know from our own experience inside the British Empire—in Australia, New Zealand, Canada and the like—how difficult it is to get British migrants from Great Britain into those Dominions today. The day of migration of peoples is temporarily suspended. It may resume again, but for the moment any immigration is, as it were, artificial, and now the people of Great Britain are exposed to this conflict of two opposing sentiments.

Possibly as much as any other country in the world, we have sympathy with the humanitarian object of finding some solution for the Jewish problem in Central Europe, of helping them out of their distress. Our original advocacy of Zionism had, no doubt, other causes. It was not conceived as a refugee problem; it was conceived as a spiritual problem. In the mind of Balfour, his adherence to Zionism was due to his belief that if the Jews were enabled to build up

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Again – A Volley, Again – We Waited

By JOSHUA HORWITZ

MURDER thundered in Jaffa and grim experience knew how it would roll sullenly over the country.

Quiet men met and then dispersed. Six positions were occupied. A man sat at the telephone—waiting—everybody waited. Four kilometers away to the east was the Arab village of Q. nestled at the foot of the hills that could spew out 10,000 tribesmen. Once before they had burned this Jewish colony. When and how many would come this time—everybody waited.

Waiting was the watchword—this was defense only, hidden defense against two adversaries. The Arab, now frightened to hatred by lying propaganda, and the British patrol, walking with alternate heavy and light step,—heavy and quick on Jewish defense and lightly, oh so lightly, on Arab aggression. Left alone to defend ourselves we are imprisoned when caught doing so. One half of us lay facing the east and death, and the other half watched the west and imprisonment for not dying. When we shoot at the oncoming Arab from the east we must then run from the oncoming British patrol from the west. A Jewish bullet in Palestine is quite unique. So—we waited.

Shots rang out—a volley, then single scattered shots. But far away—we waited. Again—a volley, then again single scattered shots, but far away. We waited. Again—we waited. Again—we waited. And the night passed, and we went to work.

Some Could Wait No More

And the night passed and we went to work. Week after week—"and the night passed and and we went to work." Night after night shots zinged and we lay waiting. Week after week and our nerves tightened, our skins tightened, and our stomachs tightened—and the night passed and we went to work—to work in the open scattered fields. Near the road Avrum ploughed — a car sped by, threw a bomb. Avrum was killed. Walking home after work five were ambushed and died. Jacob, driving with supplies from the town, was sniped off. Seven we knew died, died badly, blotched and torn by the dum-dum bullets, two mutilated,—and night after night bullets zinged and we lay waiting, our nerves

tightened, our skins tightened, our stomachs tightened. — *Some could wait no more.* Ten determined to retaliate. They lay in wait midway to the Arab village of Q. The Arabs would come again that night to shoot. But we would be closer than they thought or expected. Rifles, bombs and a light machine gun lay ready—the best from our secret storehouse. By God, these Arabs needed a sharp setback. One good slap would stop this prowling, killing, and with the government supine. We must—in desperate self-preservation. We lay there waiting. But this time M. Zvi was in command. Again he gave us our orders. Let the Arabs get in position for their nightly shoot. They will never think of us so close. When they start firing—spot their position. Throw the bombs—and then pick them off as they run. Make it sharp and final. So we waited. Soon laughter and loud bragging voices were heard. The nightly Arab Fantasia was to begin. A gay sport shooting at a Jewish colony, safe because the Jews would not shoot back unless the Arabs tried to rush into the place. The British patrol was rarely if ever about and even then would fire only to have them stop and go away, which they would do cheerfully, for they could always come back the next night and not be disturbed. So we waited for them to settle down. They began firing over our hidden heads. We waited five minutes, making sure of their position. Zvi raised his hand. We poised the bombs and froze. A chattering machine gun fired behind us, glaring headlights were riding us down—it was a British patrol unexpectedly on the spot. The Arabs keep firing as the wadi we were in kept the patrol car from going forward. But our retreat lay back past the patrol. To stay was to be caught and imprisoned. To run was to risk being shot between two fires. Zvi sacrificed two men. Loaded with all the bombs, these two crept farther up the opposite end of the wadi, threw their bombs at the Arabs, thus concentrating all attention and firing upon themselves while we eight made good our escape down the other opposite end.

Sometimes Humor Is Your Best Defense

For sometime prior to the uprisings

I had been working with a group of Arabs. At night we would sing and dance and swap stories. One fellow had a high, heroic manner. His stories were epics, and he always was the mighty hero. He was quite naïvely sincere, and he really was a dominant personality and the leader in his district. One night, after all of us listened to one of his grand adventures, I solemnly arose, imitated in broad parody his gestures, and in his epic vein told a ridiculous story about asses. A stunned silence greeted me, and then suddenly, all, including he, burst into uncontrollable laughter. The audacious comicalness of it was too much for their quick, primitive passions.

I saved my life by remembering that fact.

With the thick threat of ambushes and attacks heavy on us for days and weeks, I was assigned the job of liaison patrol with a far outlying Jewish settlement. To get there and back I must go through the Arab village of M. Coming through one night on horseback, I paced down the narrow, winding street, passing the coffee-house. Many Arabs were gathered there for their evening smoke and gossip and for their planning of propaganda. Some recognized me and halted my horse. They invited me in for a cup of coffee. "Come into my parlor said the spider to the fly"—I smilingly declined, urging pressing business but promising that on my way back I would drop off. They acquiesced, knowing full well that to return I must come back that way. I reached the Jewish settlement and there found a situation that had to be reported to headquarters. I started back—reached near the coffee-house and saw the crowd casually spread over the road. Walking my horse steadily, I cried out in "cheerful" greeting, "Marchaba! Sholom Aleichem!"—walking my horse steadily—"How many Jews have you killed lately? I myself have killed ten—you sissies!" Walking my horse steadily—how long a silence there was! Until someone laughed—they all laughed, and I walked my horse steadily — away. The comic audaciousness of it was too much for their quick, primitive passions.

CENTERS AND Y'S

By LUDWIG LEWISOHN

NOT so very many years ago the thing was unheard of. Today in every city of any size where dwells a Jewish community of any importance is a handsome, modern well-equipped building which belongs to that community and houses, under various names, the hundred secular activities of Jews, especially of the Jewish youth of both sexes. It matters comparatively little whether the building and the organization be called Center or "Y" or, as in one conspicuous example, Jewish Y.M. and Y.W.A. The pattern is generally the same. There is an assembly hall, a library, class-rooms, a "gym," hand-ball court, ping-pong room, chess-room, cafeteria, etc. The variety and splendor and efficiency of equipment vary with the size of the communities and the monies available. But I have seen no Center or "Y" that was not at least adequate; I have seen many that were positively dazzling.

The thing itself is of immense importance, of a greater importance than may be quite clear to the people who build and run and use these institutions. For here there is most powerfully illustrated once more the tremendous fact concerning the Jewry of the exile which Graetz and the older historians missed completely but which Dubnow triumphantly demonstrated: that Jewry had never quite lost its instinctive power of independent sociological functioning. Cut off from the normal opportunity of a people to establish and organize a state as its central public function, it instinctively organized its *Kahal* which, until the end of the eighteenth century everywhere and even later in Eastern Europe, was a kind of little theocratic state within the secular state but which the secular state used very often for its own purposes, such as tax-collecting. Under the so-called emancipation the *Kahal* gradually withered away and the activities of Jewry tended to become merely charitable and sectarian. In America, however, where freedom has lasted long enough and where it has been complete enough to liberate the Jewish group to an unafraid expansion of its various instinct, there has arisen, once more as the sociological functioning of a people, the community center under whatever name.

The center has, of course, no jurisdiction, nor even a normative influence of any kind. Everything about it is voluntary. It is established by no authority nor does it become the source of any. Its origin within the deep instinctual life of the communities is, nevertheless, very close to any competent observer from the joy and pride taken in it by the older people of the communities and from the use made of it by the youth of both sexes. The centers are very busy places; the activities are manifold; all the facilities are in constant use. As foci of merely social life, as the scene of healthy mental and physical activities, they cannot be praised too highly. To the well-disposed Gentile observer—educator, clergyman—the centers, as such men have often told me, seem the fine flower of Jewish life in America.

So far, so good. And the good is very good. But to the Jew deeply aware of the character of the situation of the Jewish people in the world, the matter is not so clear, the matter is not so happy. Except for the impulse that created them—what is there that is Jewish about the centers? Not the form, certainly. If a great Y.M.H.A. and a great Y.M.C.A. were to be illuminated in the middle of the night the difference between the two would consist in the difference between a few inscriptions, mottoes, wall-decorations. The same games, activities, courses of study—again with a very few exceptions. The *form*, I repeat, of the Jewish center or Y is not Jewish. Perhaps it cannot be. And perhaps outer or physical form is not, at least now nor has been for many ages, among our characteristic achievements. And so the Jewishness of these Jewish institutions will have to be sought in their content, will it not? Precisely as the membership is Jewish, so will the spirit have to be Jewish if the centers are to be creative forces within the Jewish and so also within the general cultural life of America.

Twice and twice only did I ask a director for certain statistics, the comparative number of members registered on the one hand in courses in Hebrew and Jewish history and, on

the other hand, in courses in Spanish, Russian, stenography, typewriting, advertising, physical education, etc. And both times the gentlemen in question bristled defensively and quite sharply out of the depth of his moral discomfort and his wounded conscience. Since then I ask no more.

Let us see clear. To see clear is in itself a sign of hope and a mark of progress. Unless the centers are self-affirmatively Jewish in spirit, creatively Jewish; unless in the heart and core of every member's activity there is a Jewish aspiration and a Jewish mood that could not be satisfied *elsewhere*—unless that is so, the centers are destined to become less and less our centers and more and more the products of that more or less hostile world that shuts us out from or makes us subtly uncomfortable within its own. The Jewish boy or girl that seeks in the "Y" only what the Christian "Y" offers *minus* the light moral discomfort in the Christian "Y" might better stay in the latter and suffer the moral discomfort until that discomfort becomes pain and that pain becomes insight and that insight becomes inspiration and work and sacrifice and creative and affirmative Jewishness. The director who does not see this and emphasize this and hammer away at this in season and out of season, who stresses membership and teams and Gentile approval and civic functioning, may as well know that it is he who builds a ghetto—the desolate ghetto which is what it is not through the will of Jews but through the exclusions practised by the world.

Well, I am sure that my fears are exaggerated. I'm determined to be sure. I don't want to believe that some of these handsome institutions of which I too can't help being proud are empty shells. But I would be happier if some intensely Jewish activity were compulsory upon each member and if here and there the plan of Rosenzweig's *Lehrhaus* in Frankfurt-am-Main were imitated and the young man sat an hour or two a week and "learned" (in English as there in German) and ceased, at least, to forget.

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BERNARD LAZARE — THE JEW AWAKENED

(Concluding Article)

By DR. MARK SOLITERMAN

I N Wells' novel *The Island of Dr. Moreau*, there are fantastic human beings whom Dr. Moreau created by vivisection. These beings have one dreadful fear—the memory of the operating room, called the house of suffering. Something of a similar feeling overtakes the West European Jews when they consider the miserable conditions of their East European coreligionists. It is the knowledge of their own sufferings of only a few generations ago that produce the often incomprehensible attitude of the happier Jews towards the victims of the most disgraceful oppression the world has ever known.

Yet the Western Jews uncompromisingly uphold Judaism and its spiritual values against attacks, and have evolved brilliant interpretations of the Jewish spiritual heritage.

Bernard Lazare's original attitude was a similar one. It is expressed in his earlier writings. Replying to some anti-Semitic cackling, he published an article in *L'Événement* (1890), under the characteristic heading *Juifs et Israélites*, in which he urged the French to distinguish between the two types of Jews. The first were unprogressive East Europeans steeped in fanaticism and living a medieval life. The others were citizens, emancipated and progressive men, and deserving a different consideration. Towards the poor East European Jews he himself showed superiority at this time. During a visit to an Amsterdam synagogue he met a group of Jewish emigrants fleeing the Russo-Polish inferno. These prototypes of his own ancestor's oppression he described rather cruelly. "I crossed the court," he wrote, "encountered by a hideous horde of miserable starvelings, poor wretches whom the wind of persecution has blown from Russia or Poland, and who beset the stunned and surprised visitor with their glibberish clamors. After having escaped them, I entered the still deserted synagogue."

Elsewhere in his writings he again reflected his unconscious prejudice of the Christianized West European Jew, to use Lazare's own expression. To show that God may express himself in any form Lazare used as an exam-

ple of ugliness a deformed "little Jew."

It was the attitude of the *Israélite* towards the Jews.

In some of his stories, Jewish in name only, Lazare began to picture positive interpretations of Judaism which he considered as the Jewish contribution towards a better humanity. In two of these tales he presented the idea of freedom of mind, which was for him characteristic of the Jews.

In *Five Sins*, a Rabbi invited the most dissolute Jew of the community, a man of five mortal sins, to pray for rain. This man had only one good deed to his credit, yet his prayer was heard and rain came. The Jews were sure that the God of Israel had ended the drought, the Christians knew that it was Jesus, and the pagans that Astharte was responsible. Yet "Five Sins" knew that rain would come. A sailor expert in weather forecasting, had told him.

The story *The Miracle* relates how a ship, manned by Jewish sailors, became entangled in sea weeds. The Jewish sailors dived and released her, whereupon the pagan rhetor interpreted this as a miracle of the gods and the Christian monk, as the work of God.

The theme of *The Penitents* is something of a precursor of Lazare's ultimate Jewish thinking. A group of Marranos, led by Rabbi Ascher, organized an order of penitents who were discovered to be worshipping Judaism. Brought before the inquisitors they admitted that they repented their conversion, and by agreeing to suffer for the sin, hoped to redeem themselves.

But the book which made Lazare's name known in every Jewish community was *L'Antisémitisme son histoire et ses causes*.

The main thoughts in it are these: The permanent cause of anti-Semitism is the Jew who provokes anti-Semitism by his very existence. There are other

causes which change with age and country, depending upon the character of the nations among whom Israel is living, upon these nations' morals, religion, government and even their philosophy.

The political and religious exclusiveness of the Jew made him unsociable in the sense that he did not accept the laws and customs of his environment. He held fast to his politico-religious cult after the loss of his independence, whereas other conquered peoples of the Roman Empire submitted themselves to the laws and gods of the victor. The longing for his lost country made the Jew consider himself in exile everywhere and caused him to dream of the restoration of his earthly kingdom. To this should be added the exceptional solidarity developed by Israel's misfortunes. This solidarity increased his isolation. Had the Jew followed the Bible only, he could have disappeared within the rising church. But the Talmud and the domination of the rabbis prevented it. In the XIV century the rabbis arrived at their aims.

"They had cut off Israel from the community of nations; they had made of it a sullen recluse, a rebel against all laws, hostile to any fraternity, closed to all beautiful, noble, generous ideas; they had made of it a small and miserable nation, soured by isolation, brutalized by a narrow education, demoralized and corrupted by an unjustifiable pride."

Whereas at the beginning of the Middle Ages the Jew was superior in culture, being the heir to an old civilization, he became later inferior as compared with the Gentiles of the same class. With the triumph of the doctors of the law coincided the official persecutions, the establishment of the Ghettos, the beginning of expulsion, the massacres. The apologists contend that the isolation was Israel's force, but considering the conditions under which Israel survived, this isolation

(Continued on next page)

was his weakness. He survived as a "legion of pariahs, of the persecuted and often martyrs."

The causes of anti-Semitism are varied. They were philosophical, as in the Alexandria of the stoic school, religious as in Rome and economic and political as in the later Christian world. Christianity had first developed a theological anti-Judaism, then it established a legal anti-Judaism. The term anti-Semitism is a modern German term, coined to give it a metaphysical foundation. During the first seven centuries of Christianity anti-Semitism was exclusively religious. In the eighth century the Jews, with the encouragement of the church, developed into merchants and moneylenders, and anti-Semitism became economic. The organization of the guilds later forced Jews into dealing in junk and like merchandise.

But the "money-changing" of the Jews had another beginning.

"An energetic, vivacious people, of infinite pride, thinking themselves superior to the other nations, the Jews wished to become a power. They instinctively had a taste for domination, as they believed themselves superior to all others by their origin, their religion, their title of a "chosen race" which they had always ascribed to themselves. To exercise this kind of power the Jews had no choice of means. Gold gave them a power which all political and religious laws denied them, and it was the only one they could hope for. As possessors of gold they became the masters of their masters; they dominated them. This was the one way left to utilize their energy and vitality."

In the eighth century social causes fed anti-Semitism, and persecution began. Catholicism had become universal, feudalism was established. At the end of the thirteenth century Europe was Christian, the nationalities began to rise from the fusion of the races under the influence of the church. The Jews were left on the outside. Socially and economically they were excluded because the guilds, the corporations and other organizations were religious by nature. In the fourteenth century began the struggle of Christian capital against Jewish.

The character of the anti-Jewish literature changes with the times. Up to the seventeenth century the anti-Jewish literature was exclusively theological. In the seventeenth century scholars had succeeded the theologians.

The anti-Jewish writings became less brutal and primitive. They assumed a scientific form. The social aspect of the problem overshadowed the religious. The theory of the Christian State was evolved and the question was raised whether the Jew should be liberated in a Christian state where all privileges were reserved for the dominant religion. It was the beginning of the modern anti-Semitism. In the nineteenth century there was a real *embarras de richesse* of all kinds of anti-Semitisms: Christian, social, economic, ethnological, national, metaphysical, revolutionary and anti-Christian.

* * *

In his analysis of the character of the Jewish people, Lazare finds the Jewish soul at once mystic and positive: Kabbalah and Ecclesiast. The first leads to Philo and to Spinoza; the other to the usurer, weigher of gold, greedy merchant. Sometimes these traits are combined.

The Jews are not actually an ethnical race, but a nationality. Judaism has in it a revolutionary spirit. The Jewish people is more apt to revolt because it believes that justice, liberty and equality may become sovereign in the world, and thus believes that it has the mission to realize these principles. To reconcile this theory with the effect of the rabbis' influence, which made the Jews a people "closed to any generous ideas" and "seemingly dead" when the world had awakened from Medievalism, Lazare explains:

"The narrow practices into which their doctors had pressed the Jews have put to slumber their instincts of revolt. Under the bonds of the Talmudic laws they felt tottering within them the ideas that had ever sustained them, and it could be said that Israel could be vanquished only by himself. Still, the Talmud did not debase all Jews. Among those who rejected it there were some who persisted in the belief that justice, liberty and equality were to come to this world. There were many who believed that the people of *Yaveh* was charged with working for this ideal. This makes it plain why the Jews were implicated in all revolutionary movements, for they took an active part in all revolution."

Anti-Semitism is destined to disappear. The Jew can be assimilated. With the Jewish religion in the wane, the Jewish spirit will disappear. A time will come when the Jews will be

completely eliminated and they will be dissolved among the peoples like the Phoenicians. Then also will disappear anti-Semitism. With the extinction of the religious prejudice one cause of anti-Semitism will vanish and anti-Semitism will lose some of its violence. Yet it will last as long as national and economic causes prevail. Nationalism is decadent and cosmopolitanism is ascending. The Jews will benefit by this development. Socialism and communism are working not only for the elimination of economic causes of oppression, but also for the religious. Anti-Semitism will perish because it is the last manifestation of the old reactionary spirit which vainly attempts to stop revolutionary evolution.

* * *

Lazare's work on anti-Semitism is an original study, but it is not a mature work. The collected articles are felt in the arrangement of the book, and contradictions are easily discernible. Lazare's viewpoint and interpretations were not yet Jewish: they were inspired by Christian writers. He was not interested in the survival of the Jewish people; he was even irritated by the persistence of the Jews in living. He believed that there were permanent, immutable Jewish traits which ruled Jewish destinies.

Holding that the existence of the Jewish people was useless, he misinterpreted many a historical fact. He accused the Jews of exclusiveness, a reproach borrowed from Renan, and compared the Hebrews to the Gauls, Teutons and other primitive peoples of the Roman Empire, who, he contended, submitted themselves to the Roman Gods, law and culture, whereas the Jews remained apart.

Such a comparison was a fallacy. The Hebrews had an old culture which they opposed to the Romans, whereas the primitive peoples of the Roman empire had none. Rome Romanized the primitive West, but she was herself submerged by the Gentilized Judaism, as was the pagan East.

Lazare's contention was also historically incorrect. He ignored the fact that whether a captive or a free settler, the foreigner had to live in Rome in separate communities, according to his own customs. The Jews were the most disfranchised inhabitants of the Roman Empire, because of their bitter opposition to Roman domination and were declared captives (*dediticii*) after the fall of Jerusalem.

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THE NAZIS DISCOVER JOHN

(The following exceptionally interesting and enlightening article is reprinted from THE CHRISTIAN CENTURY, which published it as an editorial.—Ed.)

A NEW translation of the Gospel of John, which has recently appeared in Germany, is being widely described in the press as a "nazified" version of the Gospel, designed to create the impression that its author, if not indeed Jesus himself, was a hater of Jews. If the ascription of Nazi influence were based upon the anti-Semitic tendency of the translation, it might be appropriate to ask if the version is in reality "nazified" or merely accurate, since there can be no doubt that the Fourth Gospel, quite without any Nazi doctoring, is a profoundly anti-Semitic book. Thus, however unworthy may have been the motives of the translators and however defective their translation, they are unquestionably right on the main point. The Fourth Gospel has little use for the Jews. The Sermon on the Mount had to be rewritten for Nazi purposes; the Gospel of John needed only to be discovered.

The new version is the work primarily of Heinz Weidemann, Evangelical bishop of Bremen and one of the leaders of the "German Christian" movement. So far as is known, no New Testament scholar of competence or standing had any part in making it; that its primary purpose is propagandist is obvious enough from the few examples of its translations which the press dispatches have quoted. The purpose of the translators has evidently been to justify Nazi dogmas by reference to the Christian tradition and to recommend Christianity, despised widely in modern Germany as in ancient Rome because of its Jewish origin, by disclosing that its early documents were not only not Jewish but were anti-Jewish. For such a purpose the Fourth Gospel is ideally adapted.

The fact is that Christianity almost from the beginning possessed a strong anti-Semitic tendency and most if not all of its early documents were produced in an atmosphere of Jewish-Christian hostility. It is this fact which explains why the average Christian today is quite sure that Jews put Jesus to death but rarely remembers that

Jesus, too, was a Jew—a Jew in every sense of the term, in his blood, his culture and his religion, a Jew who never once thought of himself as anything else, who never for a moment surrendered his loyalty to Jewish institutions, who never even stepped outside of Jewish territory. But the popular impression of Jesus as being essentially a non-Jew, hated by Jews, comes straight out of the New Testament. Christians have been nurtured from the beginning on a sacred literature adapted to producing anti-Semitic attitudes. And the book in that literature which has been the most highly prized and the most influential, the Fourth Gospel, is the book whose anti-Semitism is most highly developed.

It is this anti-Jewish bias of the Gospel which makes it so difficult to arrive at any assured judgment of the actual case of Jesus' death, responsibility for which has been traditionally regarded as the Jewish nation's supreme crime. That Jesus had enemies among his own people is likely enough. Since he was a Jew and never went outside of Palestine it would be strange indeed if most of his enemies as well as his friends had not been Jews also. And there is nothing incredible in the statement of the Gospels that there were those who disliked and opposed him. Preachers of reform are never universally liked, especially if they advocate reforms as radical as those Jesus seems to have espoused. That many orthodox Jews and particularly the professional rabbis, to whom the religious welfare of the nation had been intrusted, resented the presumption of this untrained and unauthorized teacher and deprecated any success he may have had in attracting a popular following is natural and credible enough. But to differ from someone or to resent someone's assumption of authority is a long way from desiring his death, much less conspiring to bring it about. There is little reason to believe that "the scribes and Pharisees," the effective religious leaders of the Jewish people at the time, went farther in their expression of hostility to Jesus than to deny him the opportunity of speaking in the synagogues.

If Jews did connive at Jesus' death at all, it was without much doubt the

small and politically powerful priestly crowd at Jerusalem, who were hardly representative of the nation and whose very existence ended with the destruction of the Temple a generation later. But there can be little question that whatever influence such a group of Jews may have brought to bear upon the Roman authorities, those authorities took and would not have thought of disclaiming full responsibility for Jesus' death. Jesus was crucified, as literally thousands of other Jews were in the stormy and brutal period, as an agitator whose activities were at least a source of possible menace to Roman order. If anything even remotely resembling the so-called triumphal entry into Jerusalem actually took place, the Roman police would have had all the occasion they needed for the arrest of Jesus, and the magistrate, for his execution. That the Romans were coerced by a Jewish mob into crucifying Jesus against their will is on its face incredible.

So much for what probably happened in Palestine around 30 A. D. But the Christian movement did not stay long within Jewish territory. Almost at once it moved out into the Graeco-Roman world and it soon became evident that it was among gentiles that its destiny lay. The Jews, by and large, rejected the apostolic message. Even as early as Paul's period, the number of Jews within the church was negligible. Paul is forced to acknowledge this fact although it hurts him to do so. The field of evangelization was the gentile world, and in that world the Jewish connections of the religion were on the whole a handicap and a source of embarrassment. The task of the Christian preachers, then, was to commend to gentiles a religion which had as its center a despised Jew who, as if that were not by itself enough, had been put to death by an important Roman official. The tendency to mitigate or qualify Jesus' own Jewishness and to absolve the Roman executioner was under the circumstances inevitable, and the process was tremendously accelerated by the mutual opposition of synagogue and church which early existed in local communities throughout the Roman Empire.

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By the time the Gospels were written this anti-Jewish tendency was in full swing. Professor Donald Wayne Riddle has devoted a volume, *Jesus and the Pharisees*, to tracing its effects upon the tradition. It appears in Mark, where as early as the third chapter, the Pharisees are represented as taking counsel to destroy Jesus. It is enormously important in Matthew, with its bitter invective against the Pharisees and its ascription to the Jews of that most terrible of all curses, "May his blood be on our heads and our children's"—a justifying in advance of all the anti-Jewish persecutions of the Christian centuries. It appears in less harsh but no less unmistakable manifestations in Luke-Acts. But most of all it appears in the Gospel of John where, as Professor Ernest Cadman Colwell demonstrates in a recent study, *John Defends the Gospel*, Jesus' Jewishness is in effect denied entirely, the Jews are represented as incarnations of wickedness, and the whole nation—not any party or group—is made responsible for Jesus' death. It is not an accident that the Nazis have translated the Gospel of John.

It is interesting to note the development of this tendency toward putting the blame for Jesus' crucifixion on the Jews by observing the manner in which the figure of Pilate is dealt with in the several Gospels. The effort to exonerate Pilate proceeds with gathering momentum. It had begun without much doubt in the pre-gospel period and already in Mark, the earliest Gospel, has had an important qualifying effect on the tradition. Pilate crucifies Jesus only in response to demands by the Jews, although without much protest. In the other Gospels, however, and most of all in John, the effort to absolve the gentile is more pronounced. Pilate is represented as condemning Jesus only with the greatest reluctance and even so only because his hand was forced by the Jews.

This process of absolution reaches its logical end in the Acts of Pilate, an apocryphal work of uncertain but relatively early date, where Pilate appears as almost a saint of the church. As a matter of plain fact, Pilate as Rome's representative was almost certainly responsible for Jesus' death and it is likely that he brought it about in the course of the day's work. There is truth as well as irony in Anatole France's story of *The Roman Procurator*, in which Pilate, after discoursing for twenty pages about his experiences in Palestine years before, says in answer to a question: "Jesus? Jesus of Nazareth? I cannot call him to mind."

History probably does not furnish another example of so complete and swift a reversal within a tradition of the facts upon which the tradition is based. A Jew crucified by the gentiles becomes in effect a non-Jew put to death by the Jews! This reversal had already been accomplished when the Fourth Gospel was written at the end of the first century. John himself left little for his Nazi translators to do.

This fact gives rise to two reflections among others. For one thing, the Christian is forced to remember again what Professor Conrad Henry Moehlmann calls "the Christian-Jewish tragedy," the unspeakable crimes which have been committed against the Jew during the last fifteen centuries in the name of Christ, and to recognize moreover, with humility and penitence, that the classic and normative documents of Christianity have in some measure aided and abetted in their perpetration. Anti-Semitism was early enshrined at the very center of the Christian tradition. One wonders to what extent this fact is responsible for what has been happening recently in Germany.

Is it possible that acquiescence in a policy of Jewish persecution has been easier for many a pious German because of his familiarity with the Gospel of John and his uncritical acceptance of its portrayal of Jesus' career? Has the Gospel of John, read in the churches during every Lent for centuries, played at Oberammergau every decade for generations, always best loved of the Gospels by both saints and artists—has this Gospel had any part in preparing the soil for Nazi anti-Jewish propaganda? It is hard to see that it could be otherwise. And there is a warning here for all Christendom. During the present quarter, for example, Protestant Sunday School pupils throughout the world are studying the Fourth Gospel. Is that study helping to make Jew-haters of our children?

This question suggests a second reflection. Here is a conspicuous example of the value, even the necessity, of a historical approach to the New Testament documents. The anti-Semitism of the Gospel of John brings home again the fact that the New Testament grew out of the experiences of

the early church, that it reflects the message and meaning of Jesus through the lives of men and women who understood, perhaps as imperfectly as we still do, the great thing they were trying to interpret. The marks of their sin as well as of their ignorance lie upon their work. The Gospels are not to be looked at, but to be looked through, and one cannot do this adequately until one is ready and able to allow accurately for the defects of the medium. To say that this is especially true of the Gospel of John is not to discount the value and significance of what is in many ways the New Testament's supreme book and the crowning achievements of early Christian interpretative genius art art.

It may be inappropriate to conclude with a quotation from the Fourth Gospel itself: "You search the Scriptures," Jesus is represented as saying, "because you think that in them is eternal life, . . . but you will not come to me that you may have life." Life is not to be found in the tradition; it is to be found in him. But except as we recognize the true character and function of the tradition and are ready to search it not only diligently but critically also, we do not find the living Christ. The Nazis have discovered John, but not Jesus.

SECOND AVENUE MAKES BROADWAY

A JEWISH song, "Bei Mir Bistu Schoen," is now one of the Broadway hits, and its popularity is spreading throughout the country.

This phenomenon has caused some excitement in popular music circles. But it is not the first time that a Jewish melody has caught on. "Eili Eili" was taken up by Broadway with as great an interest, and of course, in the division of higher music, "Kol Nidre," is now part of the world musical literature.

According to what is professionally known as "inside information" "Bei Mir Bistu Schoen," which was written originally by Sholem Secunda about ten years ago for a Second Avenue Yiddish musical show, two Negro swing men used the melody when they entertained the guests at Grossinger's summer hotel. They were so successful with it that it remained in their repertory when they got back to Broadway.

Many people are making money out of the song, but not the composer. He sold it outright to the publishers.

JEWISH NEWS IN REVIEW

By LESTER LYONS

AMID serious disturbances arising from the attempts of the anti-Semitic Endeks to force Jews to sit apart from their fellow-students in the Polish universities, "ghetto benches" have now been officially introduced in all the Polish universities. The Polish authorities have not only taken no steps to prevent the introduction of these benches, but have actively enforced segregation of the Jewish students. Their pretext has been that segregation is necessary for the preservation of order.

The valiant but futile protests of eminent Polish professors against this development have been powerfully reinforced by similar denunciations by American educators. Viewing the introduction of the principle of segregation as an infringement on the principle of academic freedom, noted American scholars have vigorously condemned such measures and have appealed to the Polish government and academic leaders in that country to remove this restriction.

The American Federation of Teachers, comprising a membership of 25,000, has written to the Polish Minister of Education that it was "shocked beyond measure" at the ghetto principle. It urged the government to repeal "these outrageous regulations" as being a violation of minority rights.

Stating that the ghetto benches are "a masked attack on academic freedom itself, and fraught with the most dangerous consequences to the arts and sciences," the American Section of the International League for Academic Freedom has also written to the Polish Ministry of Education, requesting it to end this policy. The request was accompanied by a letter sent to academic leaders in Poland and signed by 994 American scholars. This communication strongly assails such discrimination as "alien to the spirit of academic freedom and of the free co-operation in the pursuit of knowledge that is so essential to the world of scholarship."

Under the auspices of the Institute of International Education, 179 non-Jewish American scholars have signed a protest denouncing the ghetto benches as "the beginning of the regimentation of the academic life of Poland." Viewing as "most alarming" the Polish government's yielding to a

campaign of violence by anti-Semitic students and illegal terrorist groups, the signers of this protest stated their determination "to join the scholars of Poland in opposing the institution of 'ghetto benches'."

Not only in the academic realm is the Polish government discriminating against the Jews. For the coming year persons applying for trading licenses will be required to state their religion. This is the first time in the history of Poland that such a requirement has been imposed. The purpose, it is believed, is to enable the government more effectively to ascertain the number of Jewish merchants and discriminate against them. Organizations of lawyers and doctors which have been excluding Jews from membership have even been encouraged by the government to adopt the "Aryan Paragraph."

Not content merely with sanctioning or instigating discrimination against the Jews, the Polish authorities are also bent on preventing the full nature of the plight of the Jews from becoming known. Oscar Deferenzy, a well-known French writer, who planned to visit Poland to study the Jewish question, was refused a visa by the Polish consul in Paris. The consul, while professing his country's willingness to receive a French writer, said that the Jewish question was Poland's "internal problem and no concern of a foreigner."

* * *

The British government has appointed Sir Harold Alfred MacMichael as High Commissioner and Commander-in-Chief of Palestine and Transjordan, to succeed Sir Arthur G. Wauchop, who recently resigned. Sir Harold will be the fifth Palestinian High Commissioner since 1920. At present he is Governor and Commander-in-Chief of the Tanganyiki territory in Africa. While the first news of his appointment brought forth the general opinion that Great Britain was intent on pursuing a more vigorous policy in Palestine to check terrorism there, well-informed observers believe that his background is such that prim-

arily a policy of conciliation will be prosecuted in the future.

A curious aspect of his appointment is that some Hebrew scholars see in it the fulfillment of a prophecy in the Book of Daniel, in which the following prediction appears: "And at that time will Michael the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been seen since the existence of any nation, until that time; and at that time shall thy people be delivered, every one that shall be found written in the book."

* * *

A campaign to raise \$50,000 for child welfare work in Palestine is being sponsored by Hadassah, the Women's Zionist Organization of America. It is planned that the appeal will specially be made among children attending religious and Sunday schools.

Following the example of their elder sisters, Junior Hadassah, at its recent annual convention in Detroit, adopted a resolution disapproving of the proposed plan for the partition of Palestine and urging the continuance and implementation of the Mandate. The convention also considered and adopted measures calculated to increase the interest of Jewish young women in Jewish education, Jewish welfare work, and Zionism. Miss Nell Ziff, of New York City, was elected president of that organization for the coming year.

* * *

The Jews in Manchester, England, have appointed a new ecclesiastical dignitary whose function will be the consideration and advancement of the welfare of the entire Jewish community there. Called the Communal Rav, this religious leader will not be concerned with the routine of any synagogue but will devote his entire time to co-ordinating the activities of the Jews in Manchester and to solving their problems. The Rav will be under the jurisdiction of the Chief Rabbi of England, and will make appointments of subordinates subject to the latter's approval.

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BROOKLYN JEWISH CENTER ACTIVITIES

PIERRE VAN PAASSEN ON THE "JEWS IN THE SOVIET UNION AND PALESTINE"

The speaker at the weekly forum of the Center on Monday evening, December 27th, will be the well-known journalist, lecturer and traveler, Pierre Van Paassen. He will speak on the interesting topic, "Jews in the Soviet Union and Palestine."

Mr. Van Paassen is known to the readers of the Anglo-Jewish press through his splendid articles on matters pertaining to Palestine, Zionism, and other Jewish problems. He was formerly a feature writer and columnist for the New York Evening World and has traveled extensively and is acquainted with the conditions of Jews in various lands. In recognition of his services to the Jewish people he was elected an honorary citizen of Tel Aviv, Palestine.

Admission to the lecture will be free to members of the Center. To all others a charge of 25c will be made.

DR. ALBERT BRANDT, FORUM SPEAKER, JAN. 3rd

Dr. Albert Brandt, philosopher, author and lecturer, will be the speaker at our forum on Monday evening, January 3rd. He will speak on the subject: "Should Youth Have a Philosophy of Life?"

Dr. Albert Brandt, who was one of the foremost exiles from Germany, is now Professor of Philosophy at Dana University. He has written for many of the leading periodicals in the United States, and his syndicated ar-

ticles have appeared in newspapers throughout the country.

Admission to the lecture will be free to Center members. There will be a charge of 25c to non-members.

COURSE LECTURES

Due to the intervening holidays, the course lectures will not be given on Tuesday and Wednesday evenings, December 28th and 29th. The course in Psychology of Personality Adjustment will be resumed on Tuesday evening, January 4th. Mr. Kaplan's class in contemporary English Literature, will meet next on Wednesday evening January 5th.

ANNUAL COLLEGE STUDENTS SERVICE THIS FRIDAY EVENING—RABBI LEVINTHAL TO PREACH

This Friday evening, at our late services, we shall hold our annual college students' service which we dedicate every year at this time in honor of our sons and daughters who are home from the colleges and universities for their winter vacation. Rabbi Levinthal will preach on the subject: "Our Jewish Students — Why Are They Estranged from Jewish Life." Parents are asked to invite their sons and daughters who are students to attend this service. All other young folks are cordially invited, and the men and women of the Center are also urged to attend this important service. Rev. Kantor will lead in the congregational singing.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A. M. to 3:30 P. M.

ENGROSSED RESOLUTION PRESENTED TO MR. NATHAN D. SHAPIRO

The Board of Trustees at their last meeting, presented Mr. Nathan D. Shapiro with an engrossed copy of a

resolution adopted at a meeting held on March 18th, 1937, expressing to him the thanks of the Brooklyn Jewish Center for his loyal, devoted and unselfish service to the institution. The presentation address was delivered by Rabbi Levinthal on behalf of the Center.

CENTER RESERVES DEC. 11, 1938 FOR NEXT METROPOLITAN CONCERT

The Metropolitan Opera House was engaged for the next concert to be given under the auspices of the Center on Sunday evening, Dec. 11th, 1938. Members of the Center are requested to urge the various organizations and institutions in which they are active, not to arrange any functions for that day.

At the recent joint meeting of the Board of Trustees and the Governing Board a resolution was adopted expressing the thanks of the Center to Judge Emanuel Greenberg and the members of the committee for their splendid efforts in making the last concert the success that it was.

NEW YEAR'S GIFT FUND FOR CENTER EMPLOYEES

Mr. Hyman Aaron, chairman of the House Committee of the Center, has issued an appeal to our members to make contributions to the New Year's Gift Fund to be distributed to the employees of the institution. The members are requested to please mail their contributions in as soon as possible.

"BILL OF DIVORCEMENT" TO BE PRESENTED BY CENTER PLAYERS

The dramatic season of the Center will open with "Bill of Divorcement" which will be produced late in January. The play is under the direction of Phil Gross. Jerry Jacobs has been appointed business manager of the group.

CHILDREN'S PERFORMANCE DECEMBER 28th

The Social and Entertainment Committee has arranged a special performance for children for Tuesday afternoon, December 28th, at 2 o'clock. The Children's Federal Circuit of the Federal Theatre Project will produce "Horse Play."

Admission 15c to children and 25c to adults.

THE PRIDE THAT ENOBBLES

Pride is not always laudable. But pride in the Brooklyn Jewish Center is worthy, because it is a beautiful institution — beautiful physically and beautiful in its spiritual influence.

Communicate this pride to those who do not yet know the Center, so that we may add them to our membership.

NOTICE OF ANNUAL MEETING OF THE CENTER

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 20, 1938, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of Members placed in Nomination as Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

(For the ensuing year 1938)

For President.....Joseph M. Schwartz
For Vice-Pres. Henry Seinfeld
For Second Vice-Pres.....Hyman Aaron
For Secretary Max Herzfeld
For Treas. (Ind. Nom.) Moses Ginsberg

Members of the Board of Trustees

(For a term of three years, 1938, '39, '40)

Phillip Brenner Benjamin J. Kline
Morris Dlugasch Joseph M. Schwartz
Pincus Glickman Henry Seinfeld
(For a Term of One Year, 1938)
Louis W. Bernard

Members of the Governing Board

Albert, Louis Davis, Henry
Aaron, Jos. I. Doctorow, S. A.
Balsam, Milton D. Doner, Jacob
Bernhardt, Maurice Feinberg, Ph. F.
Bernstein, Alex Feit, Abraham
Bernstein, Elias Feldt, Joseph
Booth, Mrs. J. D. Fine, Charles
Brainson, Hyman L. Fine, Mrs. Isidor
Brenner, Louis Finkelstein,
Brenner, Mrs. Ph. Dr. Reuben
Chizner, Meyer Fortunoff, J. A.

Freedman, H. A.
Gold, Henry
Goldman, M. M.
Ginsburg, Abraham
Gleichenhaus, V. W.
Goldberg, S. H.
Goodstein, David
Goell, Mark J.
Goell, Milton J.
Goldstein, N. L.
Gottlieb, Aaron
Greene, Harry
Greenblatt, Samuel
Gribetz, Louis J.
Gross, H. H.
Haft, Max H.
Halperin, Louis
Halpern, David
Harrison, Harry A.
Holtzmann, Henry
Horowitz, Mrs. J.
Jaffe, Louis M.
Joseph, Arthur
Kaminsky, D. B.
Katz, Samuel
Klein, K. Karl
Kenin, Meyer
Kugel, Simon H.
Leicher, Jacob K.
Levey, Frank
Levine, Benj. A.
Levingson, Isaac
Lewis, Aaron
Liberman, H.
Lowenfeld, Mrs. I.
Lukashok, Jos.
Lurie, Irving
Lurie, Leib
Levy, Mrs. Harry
Marcus, Harry
Martz, Benjamin
Markowitz, Ben
Neinken, Morris
Parnes, Louis
Perinan, Charles
Rachmil, Hyman
Rosen, Mayer A.
Riker, I. J.
Rosenson, Ira L.
Rutchick, M. M.
Rosenstein, David
Rutstein, Jacob
Schaeffer, Frank
Schlesinger, L. H.
Schwartz, Mrs. J. M.
Schwartz, N. T.
Schwartz, Mrs. N. T.
Schwartz, Mrs. Sol.
Siegel, Wm. I.
Siegmeister, I.
Simon, Louis
Sokoloff, Ralph
Spatt, Dr. Moses
Stark, Samuel
Storch, Stanley
Strongin, Harry
Steingut, Hon. I.
Strausberg, S.
Sussman, Sol.
Sweedler, Hon. N.
Tannenbaum, B.
Triebitz, Herman
Weinstein, A. A.
Weinstein, Mrs. A. A.
Weinstock, Louis
Wender, Morris D.
Weiner, Mrs. I.
Witty, Albert
Witty, Mrs. Albert
Zankel, Louis
Zirn, Abr. H.

Nominating Committee

Isidor Fine, Abraham Ginsberg
Chairman Frank Schaeffer
S. A. Doctorow Wm. I. Siegel
Secretary
Moses Ginsberg Elias Bernstein
Samuel Rottenberg Solomon Horowitz

OUR SCHOOL POPULATION

The members of the Center will be very much interested to know the number of children who come under the direct influence of our Center in the line of Jewish education. Our Afternoon Hebrew School this year numbers 165 children. Our Center Academy this year numbers 88 children. Our religious school which meets on Sunday mornings has a registration of 179 children. In addition to these, we have the girls of the Post Consecration Class which meets regularly with their teachers for instruction — a group numbering 24 girls. Altogether, we have 456 who receive instruction in Jewish educational departments. This does not include the large number of children who attend our clubs who also get indirectly, a Jewish education-

al influence.

The above number is of children who actually study and get a Jewish education in various schools of our institution. We feel that the Center should be proud that it is preparing such an army of our youth to be the standard bearers of our faith and culture in the years to come.

ACKNOWLEDGMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Library

Dr. I. H. Levinthal, Dr. M. Higger, Mr. Louis Parnes.

A group of valuable Yiddish books were presented to the library by Mr. and Mrs. Louis Zimmerman of 1315 Carroll Street in loving memory of

their departed son, Hyman E. Zimmerman.

CONGRATULATIONS

A double wedding, celebrating the marriage of Miss Blanche Fine, daughter of Mr. and Mrs. Isidor Fine, to Mrs. Jerome Schlang, and that of Mr. Leo Fine to Miss Florence Stark, daughter of Mr. and Mrs. Joseph Stark was held at the Center on Sunday, December 19th. We extend our heartiest congratulations and best wishes to the parents and the newlyweds.

Our sincerest congratulations are also extended to:

Mr. and Mrs. David Goodstein of 1338 Carroll St., on the occasion of the marriage of their son Laurence, to Miss Marjorie Hyman.

Mr. and Mrs. B. J. Kline of 1354 President St., upon the birth of a grand child to their children Mr. and Mrs. Jesse Josephson on December 17th.

Mr. and Mrs. Max Lovett of 1267 President St., to whose children, Dr. and Mrs. A. Sigmund Kramer, a son was born on December 17th.

Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway upon the marriage of their daughter, Doris, to Mr. Solomon William Gross on Friday, December 17th.

CLUB NEWS

The Junior League held a very successful Thanksgiving dance, and is now planning another dance for Thursday evening, December 23rd. It is planned to hold one cultural meeting a month. The first such meeting consisted of a talk by Mr. Harry A. Harrison on "The Jew and the World."

The Center Club is planning an Operetta for the spring under the joint direction of Mr. M. Glazer and Mr. M. Balsam. This month's activities included a highly successful scavenger hunt and a college night.

The Maccabees and Vivalets held a very enjoyable Chanukah party on December 12th, attended by about 50 children. The program consisted of games, refreshments and Palestinian and social dancing. Children of members aged 13 and 14 are invited to join.

CENTER RESTAURANT

The restaurant department will be closed on Sundays, December 26th and January 2nd due to the holidays. The restaurant will reopen on January 9th at 12 noon.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Berkowitz, Nat
Mfg. ladies bags Married
Res. 9215 Ave. A.
Bus. 159 Madison Ave.
Proposed by M. A. Miller

Cohen, Sidney
Distiller Unmarried
Res. 159 Eastern Parkway
Bus. 247 Park Ave.
Proposed by Sidney Marcus

Engleman, Howard
Real Estate Unmarried
Res. 921 Montgomery St.
Bus. 370 Lexington Ave.
Proposed by Samuel Schoenfeld

Essen, Ben
Lawyer Married
Res. 1650 Ocean Ave.
Bus. 270 Broadway
Proposed by Joseph Tabor

Gabel, Murry
Teacher Unmarried
Res. 749 Eastern Parkway
Bus. James Madison H. S.
Proposed by Albert Witty and Phil Jacobs

Geller, Miss Sonia
Res. 1226 Lincoln Place

Glick, Morris
Dentist Married
Res. 590 E. 51st St.
Bus. 197 E. 56th St.
Proposed by Dr. D. H. Appelmor

Heller, Miss Joan A.
Res. 181 Clarkson Ave.

Joltin, Milton
Dresses Unmarried
Res. 1471 Sterling Place
Bus. 224 W. 35th St.
Proposed by Stephen S. Saltz and Barney Greenstein

Leff, Miss Mae
Res. 1479 Sterling Place
Proposed by Judith Hyde

Lembeck, John J.
Liquor store Unmarried
Res. 151 Pulaski St.
Bus. 6905 Third Ave.
Proposed by William Rosenberg

Levine, Seymour
Insurance Unmarried
Res. 619 Empire Blvd.
Bus. 12 Graham Ave.
Proposed by Charles M. Hiesiger

Levitt, Lew
Hosiery Married
Res. 239a Brooklyn Ave.
Bus. 53 Orchard St.

Proposed by Benj. J. Levitt and Joseph Goldberg

Lipp, Meyer
Milliner Married
Res. 844 Eastern Parkway
Bus. 34 W. 36th St.
Proposed by J. Korn

Meislin, Bennett
Buttons Unmarried
Res. 619 Lefferts Ave.
Bus. 270 W. 39th St.
Proposed by Louis Katz

Migdal, David
Mfg. cans Married
Res. 851 Eastern Parkway
Bus. 649 Kent Ave.
Proposed by Harry Zirinsky

Rubin, Sam
Baker Married
Res. 366 E. 55th St.
Bus. 649 Parkside Ave.
Proposed by Joseph Tabor

Singer, Max
Attorney Unmarried
Res. 1460 Carroll St.
Bus. 40 Wall St.
Proposed by Philip Singer

Squire, Max J.
Printing Married
Res. 797 Maple St.
Bus. 626 Driggs Ave.
Proposed by Harry Radutsky

Stutz, Albert
Banking Unmarried
Res. 556 Crown St.
Proposed by William Rosenberg

Sussman, Mack R.
Silk Unmarried
Res. 919 Linden Blvd.
Bus. 1412 Broadway
Proposed by Stephen Saltz and Barnett Greenstein

Tailofsky, Elie
Real Estate Married
Res. 669 Lefferts Ave.
Bus. 3091 Brighton 5th St.
Proposed by Reuben R. Krefetz

Ullman, Joseph
Attorney Unmarried
Res. 529 Montgomery St.
Bus. 551 Fifth Ave.
Proposed by William Rosenberg

The following have applied for re-instatement in the Brooklyn Jewish Center:

Albert, Joseph
Chain stores Married
Res. 57 Lincoln Road
Bus. 225 W. 34th St.
Proposed by Louis Albert

Barst, Haskell R.
Lawyer Married
Res. 225 Parkside Ave.
Bus. 50 Broad St.
Proposed by Ben Markowitz

Blumberg, Jack M.
Lumber Married
Res. 1367 President St.
Bus. 1825 Bath Ave.

Katlowitz, Abraham
Real Estate Married
Res. 541 Montgomery St.
Bus. 50 Court St.
Proposed by Hyman L. Brainson and Emanuel Greenberg

Strausberg, Solomon M.
Attorney Unmarried
Res. 385 Crown St.
Bus. 16 Court St.
Proposed by Samuel Strausberg

Weiner, Mrs. Esther
Res. 426 Eastern Parkway
Proposed by Max Weiner

EMANUEL GREENBERG,
Chairman Membership Committee

SABBATH SERVICES

Kindling of candles at 4:18 P.M.
Friday evening services at 4:15.
Sabbath morning services, Parsha Shemot will commence at 8:45.
Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3 P. M.
Mincha services at 4:15 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00.
Mincha services at 4:15 P. M.

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(Continued from page 10)

It was the evolution of the Roman social structure which contributed to the feudal crystallization of society. This crystallization together with victorious Catholicism, forced the Jew out of society and into separate communities, not the assumed Jewish exclusiveness. In Lazare's book there are numerous examples of active Jewish participation in the communal life until excluded by special measures directed against them. Neither was this pretended "exclusiveness" the cause of the persecutions waged against the Jews. On the contrary, the persecutions of the dominant majorities forced upon the Jews a separate, crippling, choking life. Such is the case even in our own times in certain countries.

It was from Renan, too, that he took the interpretation of Judaism as a revolutionary conception of justice, as well as his judgment of the Talmud. It led Lazare to explain the participation of Jews in the revolutions of their native lands by the mystic influence of this Hebraic idea of justice. A far-fetched explanation indeed, since those Jews who participated in revolutions had severed every contact with Judaism and the Jewish community. It would have been much simpler to say that they were oppressed, that they wanted to be free, that they could not expect anything from the old *régime* and naturally joined the liberating movements.

Lazare's attitude towards the Talmud was a prejudiced one. As a student of history and religion he should have considered that every old religion had its period of scholasticism. Had he thought of some comparative analysis, he would never have found in the Talmud such mean and puerile debates as in the medieval European scholasticism.

The Germanic philosophy of *Nationalgeist*, fashionable in his days, but prostituted for the glorification of the Teutonic race, made Lazare endow the Jews with a double soul, both mystic and positive, tracing Spinoza to the first, and the greedy merchant and gold-seeker to the second. He was inclined to interpret most of the Jewish life and history by means of this metaphysical device, as though variety of characteristics was to be found among the Jews only and not in every human society.

But Lazare was not long under the spell of these fallacious ideas. Sobered

by his experiences, he had the courage to force himself from his prejudices, and radically change his views. He admitted that were he to rewrite his book on anti-Semitism, he would have changed many things. He confessed that he was naive in trusting certain assertions of the anti-Semites, that he was like Cephas in showing "shameful sentiments" by denying and rejecting the Jewish virtue of solidarity. He blames the Christians for the eternal seeking of gold and for its adoration, and finds that the Jew despises gold and when he gets it, loses it. He points out that Christians make a case against the Jews because of the "chosen people," idea, yet Christian theologians from Paul Orose in the fifth century to Bossuet, had made Palestine the center of the world. Christians talk about the Jews as if they were all one merchant or one barterer, and ignore the fact that the Jewish people is divided into classes, and that its poor are the most destitute among the civilized nations. It was the Christian persecutions which made the Jews gloomy and ironical, no longer the rabbis.

He justifies even the Jews' pride by saying that the Jew could not survive had he not found a refuge in pride of race.

His prognosis of anti-Semitism changed from an optimistic into a pessimistic one.

Anti-Semitism is no longer considered by him a passing phenomenon. The foundation of anti-Semitism is not the economic, but religious prejudice. The Jew will always be accused of having tormented Jesus. Anti-Semitism will therefore exist as long as Christianity will exist. Neither will the transformation of the Jew, nor even his baptism, relieve him of his "perennial sufferings."

History has shown that when a group of Jews accept baptism the problem remains. As for example, the Marranos, Cheutas, Frankists, etc. There is no solution for the problem of anti-Semitism, and we must not look for one. The Christian is unconsciously prejudiced against the Jew. The Jew is needed to bear the wrath of those who are oppressed. The Jew will always be a scapegoat. The hatred of the Jew comes from above, not from below, the people, who are thrown upon the Jew. But in spite of its permanence anti-Semitism must be fought, because it is the duty of any human being to defend himself if attacked. A Jew who dares not rise to

fight anti-Semitism becomes an abject being.

There is no proof that social changes will improve conditions for the Jews. He, Bernard Lazare, is working for those social changes, but he finds anti-Semitic tendencies in socialism too. There are anti-Semites among the founders of Socialism, and there are socialists of this kind in France and Austria, where the idea is taking root that socialism must be anti-Semitic to exist.

Lazare intended to outline his views on political and social solutions of the Jewish problems in his *Fumier de Job*, but his thought, as his life, was interrupted by his untimely death. Nevertheless in *Le Fumier de Job*, in an article on *Nationalisme et Émancipation* and in his classic speech *Le Nationalisme juif*, delivered in Paris to a group of Russian-Jewish students, his ideas were clearly expressed. With his usual independence of thought and courage he claims the right of nationality and statehood for the Jewish people at a time when among the socialists of Jewish descent something like a socialistic Medievalism is prevailing and assimilation is indisputably considered as the *ultimo ratio* of progress.

His ideas are now positive and constructive: those who consider the problems of Jewish life must take the only logical viewpoint—the Jewish. It is necessary to exalt the Jew to live for himself, to be himself. It is necessary to Judaize the Jew, not to Christianize Judaism.

Assimilation is a hybrid doctrine (*théorie bâtarde*). It advises Jews to abandon all their individual and moral traits and to be distinguished only by rituals and the physical sign of circumcision. The assimilated Jew, who has rejected Jewish education, and ignores Jewish history has created for himself a vacuum which he cannot fill. He can assimilate the history, literature, philosophy of the country of his citizenship, but what he assimilates can not profoundly move him. In the Christian society the Jew can only assimilate. He will become creative only when he will draw inspiration from Jewish sources.

Emancipation is not assimilation. Emancipation is necessary, but not assimilation, which is disguised slavery. Nationalism is integral, total emancipation. Emancipation is the preface to nationalization. True liberty is auto-

(Continued on next page)

my, the right to progress without constraint. Nationalism is the expression of collective liberty. Nationality is the environment in which the individual can develop and expand perfectly.

Oppression prevents the Jews from giving all they have in them. A large part of their force is wasted in the preservation of their powers of development without however being able to effect that development. There is a danger that the constant fight and struggle against anti-Semitism may exhaust the Jewish minority. For a Jew nationalism means: "I want to be a fully free man, I want to enjoy the sunshine, I want to have my right of human dignity, I want to escape oppression, outrage, the scorn which the world desires to hang on me."

Lazare's definition of nationality is a spiritual one. For him it is a product of history, traditions, customs and feelings belonging to a particular group and expressing itself in fraternity.

A free nation is one which can progress materially, intellectually, without external obstacles to its development. The Jews are a nation. Those who are afraid that the idea of a Jewish nationality will increase the hostility against the Jews, forget that the French Jews have always affirmed their French nationality, yet for eighteen years (this was written by Lazare in 1899) the fury against them has been increasing. No matter what they do, they will always be considered as different individuals forming at least a separate social group.

Nationalism is not in contradiction with internationalism. Internationalism means the establishment of a bond of fraternity among nations. The abolition of the present economic political constitution does not mean the amalgamation of all the inhabitants of the globe. Internationalism will be established only when human groups will have conquered their autonomy. Variety is necessary for humanity.

The Jews are no different from other nationalities. The hope to be "next year in Jerusalem" means that they wish to be in a country of liberty, that they wish to be human beings, that they wish to be able to live in the sunshine which is for all except for themselves. By their own power they will free themselves. There is no other salvation except the one the Jews will find in themselves. The Jews must get a land and before they get it they must have their rights. The liberation will

be achieved when "this nation without territory, which is the Jewish nation, will have its land and will, without interference, develop it."

The rejection of his previous negative philosophy makes Lazare now appreciate and admire the traits which he formerly criticized. He now bitterly censures those Jews who reject Jewish solidarity. He glorifies this solidarity as a great Jewish virtue which will supersede the competition of the present society.

Lazare did not limit himself to the fight against anti-Semitism and to win for the Jews emancipation. He realized also the great permanent values of Judaism, and was adamant in his conviction that these values were instrumental in the progress of humanity towards a world more just and more free. With regret one must gather together the fragmentary but lucid remarks which Lazare himself was prevented from developing into a finished ideology. These are his thoughts: The Jewish spirit is joy, optimism and love of life. Spinoza's thought that wisdom is meditation on life and not on death is profoundly Jewish. The idea of death saddens the Jew. He fears death as the only chastisement existing for him: the cessation of life, which he loves. The punishment is premature death and not the death of a patriarch who aspires to rest after innumerable days. For the Jew there is no punishment after death. Death punishes and finishes the sin. Neither the Bible nor the Talmud know of Hell, nor does Israel have the cult of the souls, the idea of redemption.

The Jew has not the idea of sin, but of sins—infringements upon the divine law that generate evil. The Bible considers man free to choose between good and evil. It does not consider that man is in a permanent state of culpability. On the contrary, his in-born evil inclination is an extenuating circumstance. The problem of evil is that of justice; not a metaphysical, but an ethical problem (Job.)

His appreciation of the Talmud is now different. The Talmud is no longer an anti-social book. Talmudism vivified Israel. Without its free discussion, Judaism would have been mummified, like Caraimism. The Jew is not impeded in his free thinking. He is not more intelligent, but is more advanced by his free mind. The Jew has several thousand years of civilization and centuries of literacy and reading. The Jew admits only one authority,

the scholar. His religion is without dogmas, with only one fundamental belief in God. It does not oppress the mind and leaves more liberty than the dogmatic religion. The Jew is liberated because he has no priests. There is only one danger in national restoration, that it might also restore the priest. The Jew has always separated religion from science. He does not find it necessary to escape religion in order to devote himself to science. Every Jew is a thinker, he has his sociology and his metaphysics. The Jew is a freeman in a society of slaves, but if he is a moral freeman, he is a social slave. The Jew is a "serf of God," and thus he is not a serf of men. The tenacious hope for the Messiah is the tenacious desire for happiness and reconquered liberty. In the Jewish soul there is conciliation of individual and collective interests. The feeling of continuity replaces in the Jew that of immortality. The Jew is an individualist, but has acquired the virtue of solidarity. It would be a great misfortune if Judaism merged with Christianity. The great problem is to prevent the Jew from being Christianized. A Christianized Jew is ripe for reaction. To be dissolved means to fail intellectually.

Lazare believed that "in being Jewish one has less difficulty to be a man. That is why it is necessary to remain Jewish."

* * *

Bernard Lazare merged his life with the greatness of his country, with the disinherited Jewish people, and with suffering humanity. He fought evil and those who lived by evil. By his devotion to truth and justice he added to the good in the world—the only title to immortality. It was tragic that his life was so short, but by living as he did he became part of the great, vast drama of Jewish history.

A perfect Frenchman, alien to the Jewish masses, he was profoundly affected and moved when he realized the tragic position of the Jewish people. Peguy said that Lazare was carrying the whole race on his shoulders. Opening a newspaper he looked for every line mentioning Jews. His mind was everywhere where Jews were abused or persecuted. In the end he looked upon the world through the eyes, philosophy and experience of a Jew. As a Jew, he stood erect, with dignified courage, without a shadow of apology. As a positivist and anarchist,

(Continued on page 19)

he never lowered himself to vulgar materialism nor to anti-social individualism. He respected the spiritual and justified or appraised social institutions by their spiritual value.

He was free from that radical fanaticism which chains freedom in dogmas and today prohibits to the liberated Russian Jew the Hebrew language, the study of the Bible, the Jewish spiritual lore, and persecutes Zionism and ridiculizes and covers with contempt the Jewish worship.

Liberty and justice were organic parts of his being. He recognized and claimed them for his most disliked opponents. He was sincere, direct, independent in his thought and action, uncompromisingly honest, and was accordingly forced into loneliness and poverty. But he remained during his whole life a man free in mind and spirit. Nordau called him the "good Bernard Lazare." He was really good and energetic at the same time. He spoke courteously in a moderate voice. He could make the most scathing criticism with an extraordinary composure, in spite of his Southern birth and exuberant nature. No one reading his works would have thought that such a passionate writer as Lazare had so much self-control in real life. It came probably from his profound belief in the righteousness of his cause, from his undeceived outlook on life. His face was illuminated by kind eyes, reflecting his quiet manly determination. He had experienced much of bitterness, ingratitude, but he was not personally embittered; his goodness was too profound and enlightened to recede before disappointment.

Bedridden for several months by a cruel disease, he was reduced to a skeleton, but his mind still worked on the problems of the Jewish people. Invited at that time to sign a protest against the Turkish Sultan because of the persecution of the Armenians, he agreed on condition that a protest against the Roumanian king be added, saying that Roumania did not treat Jews better than the sultan his Armenians. He also planned a diplomatic action in favor of the Roumanian Jews. The Kishenev pogrom, staged by the infamous von Plehwe, came when he was already ill. He attempted to dictate a commentary upon it but he had not the strength to finish it.

He died when he was thirty-nine years old.

He pledged himself in his *Fumier*

CONTRIBUTIONS TO THE KOL NIDRE APPEAL

Our heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Fine, Mr. & Mrs. I. Weisberg, S. S.
Kline, Benj. J. Yanowitz, Herman

Aaron, Hyman
Bernard, Louis W.
Brenner, Louis
Brenner, Phillip
Cohen, Julius
Dlugasch, Morris
Fein, Hyman
Gabriel, Barnett
Goodstein, David
Haft, Morris W.
Kugel, Simon H.
Lurie, Leib
Rosen, Meyer A.
Smerling, Morris
Storch, Stanley
Steingut, Hon. I.
Sussman, Sol

Ginsberg, Moses
Greenfield, Dr. S. D.
Herzfeld, Max
Holtzman, Jacob L.
Judson, Henry
Kaplan, Abraham
Koff, Samuel
Lazarowitz, Mrs. I.
Lemberg, Samuel
Levinthal,
Dr. & Mrs. I. H.
Liberman, Harry
Metzger, Morris
Miller, Morris
Moskowitz, Samuel
Neinken, Morris
Parnes, Louis
Polsky, A.
Rothkopf, Hyman
Rutstein, Jacob
Salwen, Nathan
Schwartz, Mrs. S.
Shapiro, Abraham
Shapiro, Nathan D.
Silberberg, Isidor
Silverstein, Morton
Sokoloff, Ralph
Spatt, Dr. Moses
Strausberg, Samuel

Aaron, Joseph I.
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Block, Mrs. B.
Brown, Benjamin
Brown, Harry
Eisenberg, Jacob
Finkelstein,
Prof. M.
Freedman, H. A.
Gellis, Mrs. H.
Ginsberg, A.
Glickman, Pincus
Goldberg, Louis
Goldstein, Dr. M.
Goody, Harris
Gross, Henry H.
Gulkis, Julius
Jablow, Geo.
Kaplan, Benj.
Kuflik, Mrs. A.
Levine, B. A.
Lewis, Aaron
Lukashok, Jos.
May, Justice M.
Meltzer, S.
Nathan, Mrs. I.
Nemerov, Meyer
Preston, Harry
Rachmil, Hyman
Riker, I. Jerome
Robbins, L.
Rosenfeld, Irving
Rosenfeld, Morris
Rothkopf, Morris
Rothman, M.
Rutchik, M. M.
Salit, Mrs. H.
Schlesinger, L. H.
Schnell, S.
Schwartz, J. M.
Schwartz, N. T.
Seinfeld, Henry
Sklar, Mrs. J.
Trieblitz, H.
Warshaw, S.

Weinstein, P.
Weinstock, Louis
Wohl, Mrs. F.
Zaifert, Harry
Zwerdling, T.
Armour, G. L.
Cohen, Col.
Fortunoff, J. A.
Glaubman, Louis
Halpern, David
Prince, M.
Schrier, H.
Simon, Louis
Zirinsky, H.

Anonymous
Artzis, A.
Blacher, Chas.
Bailey, Abraham
Booth, Mrs. J. D.
Copeland, M. U.
Davis, H.
Feinberg, Ph. F.
Glasser, A.
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Goldman, M. M.
Gross, A.
Gross, H.
Horwitz, S.
Hurwitz, M.
Koch, Louis
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Lemler, Dr. S.
Levine, Alex
Levy, Jeremiah
Lowenfeld, I.
Michtom, M.
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Posner, Rebecca
Rosenbluth, I.
Rosenfeld, I. B.
Salwen, Doris
Schrier, I.
Schrier, Mrs. J.
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Shapiro, Geo. A.
Siegel, Wm. I.
Solovei, J. A.
Stark, Joseph
Stern, Edward N.
Stoloff, Dr. B.
Weinstein, A.
Wiener, I.
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Albert, R.
Belfer, L.
Bergren, Mrs.
Breier, M.
Bregstein, Mrs. M.
Cohen, Alex
Collens, Mrs. R.
Epstein, H.
Fleshner, M. H.
Freund, Mrs.
Goldberg, S.
Greenhouse, Mrs.
Joseph, Arthur
Kaplan, B.
Katz, F.
Kimberg, M.
Klein, K. K.
Koch, S.
Kommel, I.
Koota, A.
Krinsky, M.
Lazare, Leo
Leaks, Dora
Levine, A.
Levinson, Mrs. L. J.
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Shames, H.
Silber, Dr. S.
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Vilkomerson, I.
Wolfe, Chas.
Waxman, Benj.
Winetsky, I.
Wolk, Frank
Zimmerman, S.
Zirinsky, Mrs. J.
Zirn, A. H.
Kreisberg, R.
Perfett, M.
Greenberg, A.

An additional list of contributors to the Kol Nidre appeal will be published at an early date.

de Job: "I shall have the courage to reveal the wounds of my people and heal them too." He exposed the wounds but he could not heal them. Had he lived up to our times, he would have seen wounds worse than he had witnessed and foresaw. He would have had to reconcile himself with the fact that perennial sufferings are the lot of the eternal people. Per-

haps his fate is that of all our prophets. Yet we love our prophets. One of the rich Jews, whom he judged so severely, defrayed the expenses of his last illness, for he died penniless. Another financed the erection of the monument to him in his native city. But the *camelots du roi* waged a pogrom against his statue: they broke it into pieces.

JEWISH NEWS IN REVIEW

(Continued from page 13)

The situation of the 40,000 Jews in Brazil is more and more becoming a matter of grave concern. Attacks on the Jews, first begun by the Fascist papers in that country, have been taken up by other papers as well. The government itself has been manifesting an attitude which is disturbing. Jews have been denied permits to bring in relatives from other countries. Influential military leaders have assailed the Jews as being Communists, and have charged that the purpose of Zionism is the domination of the world. Fearing that they would lay themselves upon to a charge of being Communist-minded if they defended the Jews, liberal publications in that country have hesitated to raise their voice on behalf of the Jews.

* * *

Despite the expression by leaders in the Mexican government of friendly sentiments toward the Jews, anti-Semitism in Mexico is making much headway there. Describing the agitation against the Jews as "the work of discredited politicians and fascists," Senor Navarra, private secretary to President Cardenas and spokesman of the Government National Revolutionary Party, said that he was aware of the valuable Jewish contribution to national industry, and that the Jews had nothing to fear. At present, however, the government is considering the passage of an immigration act which will reduce considerably the numbers of Jews eligible to enter the country. Extensive efforts have been made by anti-Semitic groups to prohibit Jewish immigration. The National Federation of Market Traders, which has been organized to carry on anti-alien activities, has charged the Jews with being "undesirable elements." In the vicious and false propaganda which Mexican Jew-baiters have been disseminating are seen the hand and influence of the German Nazi agents.

* * *

Contrasted with the uneasiness of the Jews in most countries in South America is the feeling of the Jews in Uruguay. Recently, 8,000 Jews attended an imposing public meeting in Montevideo to express their gratitude to President Dr. Gabriel Terra for the friendly treatment accorded the Jews

in that country. The meeting was addressed by the Minister of the Interior, who thanked the Jewish population in the name of the President.

* * *

The notorious Jew-baiter, Julius Streicher, visited Danzig recently and endeavored to instigate anti-Jewish boycotting. While there he also recommended the local adoption of the Nuremburg anti-Jewish laws.

His paper, *Der Sturmer*, recently contained a vicious denunciation of Bishop William T. Manning, of this City, for having protested against the anti-Semitic utterances in that paper. Characterizing this denunciation "as a compliment," Bishop Manning said, however, that "the state of mind which it revealed in the Nazi leaders is tragic. For the sake of the German people and of all concerned, we must hope that these leaders will soon come to their senses." Bishop Manning's protest which inspired *Der Sturmer's* denunciation was a statement he made at a meeting of the National Committee for Religion and Welfare Recovery. It follows in part: "In our land, or in any other land, any man who is anti-Jewish in his acts or feeling is at the same moment anti-Christian. Such a spirit is contrary to the spirit of God and to all that is high and noble and true in men."

ORMSBY-GORE'S DEFENCE
OF PARTITION

(Continued from page 6)

their civilization in Palestine once again, it had something of real constructive value to the world, and that the Jews in their old home would again produce, as they did in the past, and release great spiritual forces. That is what has attracted the British people to that side of it. Since then there has been this desire to help the Jews from oppression into freedom. That is one side of the British outlook on this question, and in this you must take a long view, not what is the immediate view of a particular government, for we are not a dictator country, we are dependent upon the currents—I hope we shall continue to be—of public opinion. Equally, on the other side, in Great Britain, and never more than today, is the sentiment which you see operating in Africa and other native countries of the British Empire —

namely, the feeling for the rights of the indigenous native population and for the safe-guarding of those rights.

It is inevitable, if the only course is Palestine is a course of repression or leading to self-government or conciliation defensible on the basis of liberal democracy, that that policy is bound to grow more and more unpopular among the people of Britain, and that will not help the Jews. I sincerely believe that at this moment there is a real desire on the part of the British people for some radical solution to be found in Palestine and that they do believe, though they may criticize the details, that the most hopeful solution is partition.

May I put this further point before the Commission? One of the things we have to consider and answer in our own minds in this question. From the point of view of the Jews—not merely of the Zionists who, since the beginning of the Zionist movement by Herzl, have hoped for a Jewish State—and facing the facts in the world as a whole today, is it likely that it will be possible to accommodate more Jewish refugees in Palestine—and not only in Palestine but even in the neighboring Arab lands—on a basis of partition or on the basis of the continuation of the present mandate?

I believe that on the basis of partition and the establishment of a Jewish State, small as that is, it will be possible to find accommodation for far more refugees than by a continuation of the present mandatory regime. For under that regime every move to introduce more refugees will be met with resistance on the part of the Arabs. On the other hand, if a Jewish State is set up under a Jewish Government, which I believe would be a good and tolerant Government, it will, if the Arabs and the rest of the country are granted independent freedom, be easier to induce the Arabs to allow Jews even to enter their areas. I believe that, if this question is once settled in a clear and definite manner, the relations between the Arabs and the Jews will begin to improve. I am therefore quite satisfied in my own mind that, looking at the Palestine question as a possible solution to the world Jewish problem, there is more hope for the Jew in partition than by a continuation of the system in operation during the last few years.



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Rev. STEPHEN S. WISE

Rabbi SOLOMON GOLDMAN
(Chicago)

Prof. ALBERT BRANDT

EXPRESSION OF CONDOLENCE

We extend our sincere regrets to the following:

Messrs. Israel and Morris Kramer upon the death of their mother, Miriam Kramer, on December 21st.

Mrs. Samuel Gorschen and Mrs. Isadore H. Sackadorf who lost their brother, William Trokie, on December 18th.

PHYSICAL TRAINING COMMITTEE

An important meeting of the Physical Training Committee will be held on Sunday morning, December 26th, at 10:30 o'clock. All members of the committee are urged to attend.

GYM SCHEDULE

The Gymnasium and Baths Department will be closed on Saturday evening, January 1st.

HEBREW IN NEW YORK HIGH SCHOOLS

(Continued from page 4)

white haired veteran Dr. Samson Benderly and his young aide, Judah Lap-

son. And at Thomas Jefferson we have Dr. Elias Lieberman, distinguished poet and educator, who has love for and understanding of the Hebrew culture. He was the first Principal to go to the Superintendent of Schools and request that Hebrew be introduced. Under his guiding hand the Hebrew department at Jefferson has grown to be the largest in the city, numbering nineteen classes with almost six hundred students.

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